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JUNE 15, 1956

EDUCATION NUMBER

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OFFICIAL NAE ORGAN

Readers Say—

The Home a School

To the Editor:

Several books have been written within recent years pointing out the home as the real place of religious education but most of them do so from the sociological and/or psychological point of view.

I have been studying the Sunday School enrollment figures for various groups and I was happy to notice that the percentage of increase in schools associated with NAE denominations is far above the national average. I am sure that the emphasis of the NSSA has had considerable effect in this regard.

I was disappointed, however, in examining the program or the 10th Annual NSSA Convention in your journal to find that only one of the workshops dealt with the home, and I doubt if that approached it as a source or center of Christian education.

I rejoice in the advances made in the evangelical world but it is my conviction that for the most part we are going at this business of Christian education backwards. I certainly would not do away with the Sunday School but it seems to me that if we would make the home the center of Christian education we would get higher returns with more lasting results. I believe this is the biblical way.

PAUL R. FINLAY

New York City

Religious Freedom Endangered

To the Editor:

Our American Indian Liberation Crusade, Inc., is seeking to gain religious freedom for Protestant Indians. Roman Catholic opposition to our efforts has so far been successful and the Church remains in command of the situation.

It is our belief that, since the American Indians have been Federal wards, they are under the jurisdiction of the Federal Courts —and that, in turn, the Federal Courts are duty bound to protect the interests of those assigned to the Federal Government for protection. In a recent Court case we asked for two things that were made specific: One was that non-Catholic Indians be allowed to have cottage prayer meetings in their homes if they wished, without fear of violence; and secondly, that the Protestant Indians of the Jemez Pueblo be allowed to bury their dead in the Community Cemetery rather than be forced to drag the bodies off of the Reservation to be buried in a gulley.

We had exacted from the Tribal Chieftains of Jemez an Ordinance allowing religious freedom, but, in face of Roman Catholic opposition, this ordinance was not supported by the Federal Court. The Judge refused to hear the case and threw it out of Court with the excuse that this Jemez Indian issue was not under his jurisdiction—which of course leaves these American Indian citizens without a Court of appeals. There have been cases of actual imprisonment at Taos, where the Secretary of the Interior had to intercede on behalf of Protestant Indians in order to obtain their release. It has been reported at Santa Domingo Reservation or Pueblo that Protestant women have been dragged by their hair as a "demonstration" against the Protestant faith.

Such Roman Catholic threats to any group or individuals, even the smallest minority within these United States, is a threat to *all*.

Many of these problems would not exist if the American Indian could have his Treaty Rights and could have given to him that which is his due. If he had been educated and taught skills, he long since could have been integrated with his fellow Americans. But in the meantime, while the State Department and the Department of the Interior are trying to make up their minds as to whether the Fifth Amendment even applies to the American Indian (and this has never been clarified for obvious reasons)—it seems to me that the least we can do is establish religious freedom for this segment of our American nation that is entitled to every freedom that the rest of us possess.

We need your help in this great work.

HENRY E. HEDRICK

Los Angeles, Calif.

Bouquet for NRB

To the Editor:

I was glad to note the stand of the National Religious Broadcasters, Inc., at your recent Cleveland convention in support of "complete religious freedom" for broadcasting. Broadcasters have the right to set aside certain periods of the day for sale. They all have the obligation to keep the door open for each and every church to build their work and to establish their ministers or priests or rabbis as a religious personality. I so testified recently before the Federal Communications Commission but I lost the right to establish a new station here.

LEE HOLLINGSWORTH

Mineola, N. Y.

Pray for Revival!

To the Editor:

Thank you for the news (*Action* April 15) of the contemplated invasion of Billy Graham and his co-laborers to New York City. Let all true believers begin NOW and continue in prayer for another genuine apostolic, Spirit-born and Spirit-empowered revival. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Portland, Ore. S. G. HELMER

FRONT PAGE.—Scene on the Barrington campus of Providence-Barrington Bible College, Providence, R. I. This will be the scene of the triennial conference of the World Evangelical Fellowship, August 27-31.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

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A New Proposal--"Education's Tithe"

Will Evangelicals Pay the Price For Education?*

HOWARD W. FERRIN

President Providence-Barrington Bible College

A COMMUNIST official stands before Humboldt University in East Germany. Speaking for the party, he is saying: "In front of us stands the citadel of learning. This citadel we must capture at any price." This is the chilling picture of how the Communists look upon higher education as related in his new book *The Citadel of Learning* by James Bryant Conant, formerly president of Harvard University and now the US Ambassador to West Germany.

This is further illustrated by the contents of a special dispatch to the *New York Times* some time ago. When the Communists sought to gain supreme social and political control of Yugoslavia they pursued most clever tactics. They filled the universities of the country—especially in Belgrade—with students who were members of "The People's Youth"—a Communist-directed front organization. An extraordinary degree of social control and the intellectual preparation of the leadership of Yugoslavia's future were largely accomplished through a liberal distribution of scholarships to properly qualified class-conscious students.

Another step taken was to tip the scales against students of middle class origin in favor of students of peasant class origin, who pledged themselves to uphold the views presented in the classrooms. In 1949 the University of Belgrade offered 233 courses in Marxism and Leninism, with an attendance of some 14,000 students. Thus the intellectual orientation of the students became more and more Marxist and western systems of thought lost ground rapidly.

And now note this significant fact as reported in the *Times*: The Communist party of Yugoslavia outstripped its rival Communist parties in other satellite countries because of the strategy they adopted. In the other countries the tactics were to multiply information booths for the dissemination of tons of Communistic propaganda in the form of pamphlets. But the Communists of Yugoslavia were more clever. Through their universities they captured the intellectual leadership of the people. That leadership, in turn, inculcated Communistic ideas in the oncoming generation. In this way the whole life of that society was more quickly and effectively influenced toward the acceptance and practice of the Communistic ideology. That is strategy of the highest order.

In view of the far-reaching results of any system of education it would seem as if it were not only desirable, but absolutely essential, that evangelicals should be confronted with some thought-provoking questions:

1. When will evangelicals learn to adopt such strategy as did the Communists of Yugoslavia in order to capture the minds of the oncoming generations for "the truth as it is in Jesus?" (Eph. 4:21).
2. When will evangelicals be willing to *pay the price* for the kind of Christian education in which they profess to believe?

The Communists seem to be willing to "pay any price" to capture the citadels of learning, but are we evangelicals content to stand by while our Christian schools get weaker and weaker—due to lack of financial support—until they either "give up the ghost" or pathetically struggle along from day to day offering only a mediocre educational program? Nothing is more desperately needed in our homes, in our churches, in our schools, in business, in politics and on our mission fields—as well as in every strata of our contemporary society—than a strong, well-educated, Christ-honoring Christian leadership.

But where, except in our evangelical seminaries, Christian liberal arts colleges, Bible colleges, Bible institutes and in our Christian secondary schools can such virile Christian leadership be produced? It is true that occasionally a strong Christian leader comes up through the ranks of our secular institutions, but the number is few. When we consider the missionary program of the church, we should not forget that a large percentage of missionaries on the foreign field today were educated in our distinctively Christian institutions. How absolutely essential it is then that such institutions receive the whole-hearted and sacrificial support of evangelicals everywhere. If the headwaters dry up, what of the stream?

It was an evil day when the Israelites in Egypt were required to make bricks without straw, and it is an evil day upon which Christian education has come in our time when it is required to fulfill its task without the resources necessary to the accomplishment of its high mission. Even secular educational institutions are plagued by lack of money.

Let us take a most striking example. In *Barron's Weekly* of November 14, 1955, it was reported that Harvard's endowment fund had been increased by $77-million in one year. The fund has reached an all-time high of $442-million, having been increased in the past seven years by $236-million. Furthermore, it was reported that in 1953 the income from these invested funds was $11.8-million; in 1955 it was $13.7-million. What seems more striking is that the income from the endowment doubled within the past six years.

A rosy picture you say! Yes, indeed, *if* other factors are not taken into consideration. Evidently the article in *Barron's Weekly* gave a false im-

* An address delivered before evangelical educators at the recent Cleveland convention of the National Association of Evangelicals.

pression to the general public, according to Paul C. Cabot, Treasurer of the University who, in *Business Week* of October 29, 1955 attempted a correction of the erroneous conclusion to which the readers of the Barron article had come. Despite the fine showing in the fiscal year of 1955, Treasurer Cabot is quoted as saying: "Through the inroads of inflation, plus growth in enrollment and activities of the university, expenses have grown even faster than endowment income. Last year, endowment income covered only about one-third of the total expenses of around $42-million. But fifteen years ago, when endowment income was only one-third of today's, 42% of all expenses were paid from the fund income." Says Treasurer Cabot, sadly: "Harvard is worth umpty-ump millions—how poor we are is lost in the shuffle." This points up the striking title given to the article in *Business Week*—"Poverty Among the Millions."

It should ever be kept in mind that the national economy of our country is expanding. There is a higher wage scale and better standards of living. The average American has more disposable income than ever. Not only is he able to provide the necessities of life, but some luxuries also. Nor must we forget that our schools have not been receiving their proportionate share in this growing economy.

It certainly is not to the liking of any one of us that the cost of education has risen, but it is true we do not hide the fact by seeking to disguise it. Evangelicals must have the courage and honesty to admit it and then seek in every way to cope with it. It would be a sad day indeed if evangelical denominations, churches and individuals should lament the rising cost of education, and mournfully say: "When are these appeals going to stop? We keep getting more and more of them. I wonder if these schools really need as much money as they say they do?" Evangelicals will be short-sighted indeed if they are unwilling to "pay the price" for a well-educated and strong Christian leadership for the unbelievably challenging days that lie before us. Somehow I cannot believe that the evangelical constituency of America will be that short-sighted.

I fear, however, that to an alarming degree we have been so short-sighted in recent years. This has been due largely, we feel, to a pathetic lack of knowledge and dedicated interest on the part of the evangelical constituency. To point up this lack of knowledge, let me put this question to you. Do you know what you personally gave to Christian education this past year (excluding the Sunday School)? Recently in a missionary conference in Pennsylvania, I conducted an experiment. There were about 150 people present on a Monday evening, which clearly indicated their keen interest in the Lord's work. I asked their cooperation in answering three questions:

1. Do you know how much you give toward the local expenses of your church?
2. Do you know how much you give toward missions?
3. Do you know how much you give toward Christian education?

Obviously, almost everyone could readily answer the first two questions. In response to the third query, only four out of the 150 knew how much they were giving to Christian education!

At the annual Convention of the National Association of Evangelicals I inquired of one educator what per cent of the total income of his denomination (a small one) was designated to Christian education on the higher level. Since he was associated with the only higher educational institution sponsored by his denomination he could give me a ready answer—"only 1%." An official of another denomination replied, to the same question—"3%."

These experiences lead to further reflection upon the question as to what percentage of the gifts of God's people should be devoted to the all-important task of training Christian leaders for the days to come. Obviously there can be no hard and fast rule imposed upon the Christian conscience concerning this matter, but it does seem to me that evangelical denominations and churches, and even individuals could, and should, be urged to consider this matter more intelligently than they have hitherto done, especially in view of the fact that practically every Christian institution we know is operating at a deficit.

Therefore we respectfully present several proposals for the prayerful consideration of the evangelicals of America. If you are a denominational official, will you not strive to educate the leadership and constituencies of your churches to make, percentage-wise, a larger contribution to Christian education?

The statistics of one of our highly esteemed evangelical denominations are authentic: Total giving—$6,304,760; total given for education—$68,566 or about 1.08 per cent. Is this the best criterion for emulation?

If you are a pastor, a director of religious education or the chairman or chairwoman of a missionary committee, will you not strive to raise the percentage of giving to Christian education on the part of your local church? There are several ways in which this can be done.

1. By the establishment of a tithe of the total operational income of your church. This may be a high standard but it is, I believe, quite attainable.

2. By establishing a tithe of the total income of your church (including missionary income) after the salaries and basic operational costs have been deducted.

3. By establishing a tithe of the total missionary income only.

This article is being prepared while I am engaged in a Bible Conference in a church in Denver, Colorado. In both the morning and evening sessions the pastor announced that the congregation should recall that "one-half of this offering is to go to missions." My heart rejoiced greatly that here was a church that believed sincerely in the task of carrying out the Great Commission. As might be expected, they supported several missionaries. But then, a question arose in my mind. I wondered how much this church gave to Missions, and how well Christian education fared in the distribution of their gifts. When I inquired of the pastor he very readily gave me the treasurer's annual report for the fiscal year of 1955. The total receipts during the year were $52,269.98. The amount given to foreign and home missions was $15,455.64 or 32% of the total. The total given to Christian higher education institutions was $7,228.81 or 14%—a noble program of an intelligent stewardship!

The increased giving to missions on the part of God's people is a subject of keen satisfaction to us all. Yet there have been times when the question has arisen in my mind as to whether the average congregation or individual Christian realizes the part that Christian schools play in the preparation of missionaries for their all-important ministry throughout the world. Are not these schools "missionary arms" of the Church of Christ? The expense of sending and maintaining a missionary on the field is so great that the church cannot afford to send their representatives out unprepared for their tasks. But who is to pay for the education of these future missionaries? Is it not a "missionary" responsibility of the church? The same reasoning could be followed, too, with respect to the training of pastors, Christian teachers, Christian doctors and nurses, not to speak of the thousands of Christian youth who are so desperately needed in every walk of life to make a contribution of a Christian character to our contemporary society.

(Continued on page 6)

What Makes A College Christian?

EDWIN H. RIAN

WHEN we examine American education, it is evident that the very foundation upon which it is built and the underlying principles which gird it are secularism or naturalism. Simply stated, this means that education in this country by and large leaves out God. There is almost complete divorcement between the pursuit of knowledge and the God who has created the stuff of which knowledge consists. The attempt is made, and with success as far as the public school system is concerned, to convey the impression that God and religion may be necessary or helpful in the same way that oil in machinery is helpful, but God really has little or nothing to do with the machine. It is perfectly possible to become a well-educated person through graduation from a large and respected institution of higher learning in America and yet to live as though the world were self-sufficient. Leaders and teachers in most schools believe that the universe can be studied and understood entirely apart from God. Even if they accept a "spiritual" factor operative in the universe that "spiritual" element is itself conceived of as wholly immanent in the universe. And as such it is regarded as subject to natural laws existing independently of the Creator. If this is the basic principle of American education, the fate of our nation is indeed in jeopardy.

It is interesting and informing to enter a college history classroom today and hear the professor's explanation of World War II. Its causes, according to most college historians, were economic, social and physical. These forces, apart from God, collided and the big explosion resulted. When the forces played themselves out, the war ended. Moral wrongs and spiritual apostasy are brushed aside and the judgment of God for the sins of men is never mentioned. The ideas that the personal God of the Bible rules over the universe by His sovereign power, that He is working out His plan and purpose and that events do not just happen are never presented. It is plain that the basis for all study of history is sought within the universe itself.

The curriculum in our schools of higher learning is basically naturalistic because the entire philosophy of education in America is naturalism. Four outstanding leaders in this field who have exerted a tremendous influence on educators are Dewey, Kilpatrick, Rugg and Thorndike. While their theory of education is described as naturalism, it is, nevertheless, unadulterated paganism.

John Dewey, by common consent among educators, has been the most influential thinker and leader in educational theory and practice in this generation. Dewey's philosophy of life is also his philosophy of education. It is known as "pragmatism" which can be popularly stated as "What works is true." Everything effective in education must be tested and made real and lasting in the crucible of experience.

What does this philosophy do to the whole structure of life? It makes truth, morality and goodness all relative, depending upon the country and the time of history. There is no absolute and final standard of truth, morality and goodness obtaining in all places and ages, because what works in one nation and period may not work in another country and era. In fact, any such idea as an absolute standard is ridiculed.

It is said that there is a changing spiritual climate in American education today.

College attitudes are distinctly different from those of a few years ago. The trend today is to church attendance and religion. Collegians are not as sure about materialism, pragmatism, evolution, and the like. Their interest in the Christian Gospel is one of inquiry and interest, but modern "idealist" or "spiritual" philosophies are equally hostile to Christianity for they, like pragmatism, worship and serve the creature rather than God.

Such in brief is the true situation in the curriculum and method of teaching in the public school system in America today. Some cities may have this in a modified form, but the same general principles of education will obtain. And with the alarming amount of centralization and standardization in every walk of life, including education, the vast majority of students in America are under the domination of this deplorable system. It fails to train their minds properly for life, because it undermines the foundation of life—belief in a personal sovereign God.

Herein lies the great challenge to the Christian people of America to establish a Christian school system and to see that the system is complete from kindergarten to university.

Colleges founded upon the theism of the Bible, which is expressed in consistent Christianity as the unifying principle of the entire curriculum, is the preeminent need for the training of our future leaders in every field of human endeavor.

Christianity consists not in a few isolated doctrines but in a whole system of truth encompassing the entire field of activity. In this world and life view every subject of the college curriculum finds its proper place and relationship to the whole body of truth. What is more, it tends to emphasize the fact that all truth is God-centered, for He is the source of all truth. With such a unifying principle, students not only have an orderly grasp of knowledge but also a true one. The pagan world-and-life view underlying so much of American schooling must be opposed by the Christian philosophy of life as found in the Bible.

Some have the mistaken notion that a Christian college is simply an institution where a Bible course is given and chapel attendance is required. Such a view is not only inadequate but also false. In fact, some institutions of higher learning do have Bible study and compulsory chapel services, but these colleges are not, by virtue of that fact, Christian in any historic sense of the word. In most instances, the teachers of Bible do not believe that it is the very Word of God but instead a history of man's gropings for

God. And in cases where the Bible professor does not hold to historic Christianity, the rest of the courses are direct contradictions of what the Bible teaches. In other words, there is no broad comprehension of Christian theism from which every subject in the curriculum, whether sociology, science, history or literature, is taught and which makes for unification of knowledge and for a genuine Christian college. All truth springs from God and only when He is the center and only when God is the unifying principle for all the courses can there be real unity of knowledge and a true appreciation of life.

In a college worthy of the high name of Christian, the chief aim of education must be the glory of God and the pursuit of the truth. This is in contrast to the modern goal of the pursuit of knowledge which seeks merely to train for citizenship in a democratic world. It is also contradictory to the expressed purpose of many so-called church colleges which place ultimate stress upon good character. But the glory of God and a knowledge of the truth will make one a better citizen and will produce better character.

The handmaid of truth in education is thinking. A certain small group of educators today cling to this fact and challenge the vast majority who favor Dewey's emphasis upon life experience. This minority is right in its conviction that education must teach students to think. But these same men minimize the value of storing facts in the mind, and students under their tutelage may be able to think but they have little to think about. No one can think without knowledge or facts, because no one can think in a vacuum. Facts are the stuff of which truth is made and one must have knowledge in order to think, and especially to think the truth.

Another qualification is necessary in teaching students to think. They must be led to think rightly. The pre-Hitler Germany, which actually made Hitler possible, is a good illustration. The higher schools of learning in Germany were first-class institutions with an academic atmosphere. They were calculated to make men think. But their weakness and downfall were that they taught men to think wrongly.

Herein lies the great strength of a Christian college. Only with the Christian theism set forth in the Bible and exemplified in the historic creeds of Christendom as the guiding and unifying principle of every subject can students be taught to think rightly in any absolute sense. Since we are human, we see the truth through a glass darkly and so not fully, but we do see the truth in Christianity. Students will be taught to think about the final principles of truth and right, so that they will have minds and hearts trained in the light of eternity. In such a program we have the ultimate in education.

* * * *

Will Evangelicals Pay?

(Continued from page 4)

The foregoing proposals are presented for prayerful consideration. Whether or not the idea of "Education's Tithe" suggests the most practical and acceptable basis for you, your church or your denomination to help meet the crucial financial need of our Christian schools today is, of course, open to discussion. The main objective I had in preparing this article was to plead that the evangelicals of this country consider more seriously than they have hitherto yet done, their responsibility to the cause of Christian education in view of the urgent and growing need of providing an able, as well as a consecrated, Christian leadership for the Church of Christ in the days to come.

All of us who are Christian educators and teachers want to do the very best we can to adequately educate the Christian youth entrusted to us, but . . . as much as we would like to . . . . we "cannot make bricks without straw."

Evangelical Educators United for Action

. . . NAE . . .

The Commission on Higher Education of the National Association of Evangelicals is headed by Dr. Charles E. Seidenspinner of Southeastern Bible College. It operates in four educational areas: (1) Liberal Arts Colleges, (2) Theological Seminaries, (3) Bible Institutes and Bible Colleges, and (4) Secondary Schools.

Outstanding achievement of the Commission was the work of its Committee on Philosophy and Practice of Christian Education, a report of which was presented in the book, *Christian Education in a Democracy* (Oxford University Press).

A teacher-placement service is maintained for all levels of institutions within the scope of the Commission. Christian institutions needing staff members in any field, and Christian teachers wishing to affiliate with a Christian institution, are invited to write to the National Association of Christian Schools (see Service Directory, page 23).

The North American Association of Bible Schools and Bible Colleges was set up by the Commission (1) to bring into cooperative fellowship all Bible Institutes and Bible Colleges with similar objectives, (2) to establish general standards to facilitate interchange of credits, and (3) to maintain records of administrators and teachers.

The annual meetings of the Commission are held in connection with the annual convention of the National Association of Evangelicals.

. . . NACS . . .

The National Association of Christian Schools was created in 1947, under NAE sponsorship, to promote the establishment of new Christian Day Schools throughout America and to provide a united front and voice for schools of all evangelical denominations and groups.

A seven-point program has been projected: (1) *The Printed Page.* Some twenty pamphlets and brochures have been issued. (2) *Public Addresses.* Christian school promotion addresses are given by the Educational Director. (3) *Christian Textbook Activity.* NACS cooperates with denominational groups in placing their textbooks and also places at the disposal of its constituency other books of real Christian school merit. (4) *Christian School Survey.* A comprehensive survey has been prepared which includes a listing of nearly 2,000 schools on the elementary and high school level which are in agreement with the general evangelical doctrines. (5) NACS *Teaching Program.* Two thirty-hour courses have been prepared which have been given many times in various parts of the country. (6) *The Teacher Placement Bureau.* Purpose of this Bureau is to provide a "meeting-ground" for evangelical teachers seeking schools and evangelical schools needing teachers. (7) *Organizational set-up.* NACS is made up of both Christian school organizations and individuals, located in the majority of the states and several foreign lands.

. . . AABIBC . . .

The Accrediting Association of Bible Institutes and Bible Colleges was organized in 1947 with two divisions: The Collegiate Division and the Intermediate Division. Self-evaluative studies are regularly made insuring com-

(Continued on page 22)

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

WHITHER EVANGELICAL EDUCATION?

With the opening of the Twentieth Century, naturalism and secularism began to infiltrate education. The mind of man was exalted over the will of God as revealed in the Holy Scriptures. Modern science, committed to the evolutionary theory, took the place of philosophy in basic schematic education and began to dominate the whole educational process. Religion itself supinely submitted to current fads in thought.

In the secular field educators began to believe that the individual recapitulates the evolutionary history of the race and should be allowed to express his resident desires freely. They held that truth is only relative and that which is expedient. Its validity is dependent upon our ability to assimilate, corroborate and verify. Education, in their view, became only an instrument by which the developing and changing person might continue in a quest of certainty. In the words of John Dewey, they held that "genuine values and tenable ends and ideals are to be found within the movement of experience" and not "from authority, human or supernatural, or from any transcendent source."

In the religious field educators were inclined to follow the leadership of their secular compeers. Moreover, from continental Europe came a growing movement led by Eichorn, DeWette, Welhausen and other outstanding theologians which began to undermine biblical theology in America. It received encouragement in England from Driver and George Adam Smith. It not only rejected the credibility, inspiration and authority of the Holy Scriptures but raised grave questions concerning the character of Christ. Bible-centered or God-centered education was exchanged for man-centered. God's will was no longer the norm; man's mind became the measure of all things. The absolute truth of God's revelation to man was scrapped for relative truth. Human social activities became matters of primary concern. The goal of education was no longer to fit men to live in harmony with the will of God, but the attainment of a balanced socialized personality.

College after college in evangelical denominations was infiltrated by liberals who moved into key positions and became instruments for the eventual elimination of all personnel committed to a Bible-based philosophy of Christian education. Only a few institutions survived with their faith intact. Finally there came a desperate and overpowering conviction in the hearts of many educators and ministers that unless something were done immediately the evangelical cause would be lost. They were uncertain as to what might be necessary to achieve their educational ideals, but they had faith to believe that God would give them the answers to their problems as they must confront them. They took refuge in President James A. Garfield's definition of a college, "Mark Hopkins on one end of a log and a pupil on the other" and began "on a shoe-string" to do the job that needed to be done.

They conceived of their problem as primarily religious and, after that, educational. There was a Faith to be perpetuated. As they proceeded they learned the deepest truth about education—that, like Faith, it is an attitude of man's soul and mind. There was little cooperative planning. Small groups of individuals moved by the Spirit of God began founding Bible colleges North, South, East and West in the USA—until today there are literally hundreds of these schools training thousands of ministers, missionaries and full-time Christian workers. Our generation is too close to this educational phenomenon to realize fully its significance to the Church or to the educational life of America.

We are now at the stage in this development when our educational leaders need to become more objective in their thinking, evaluating their achievements in the light of their aims, improving the quality of the work being done, revising and eliminating unwise policies and extraneous activities, providing better instrumentalities in personnel and material equipment, and more properly standardizing and integrating the whole educational structure they have created. This work is already being undertaken, although not with the celerity, unanimity and wholehearted cooperation which might be desired.

Let us consider briefly some of the problems before evangelical higher education today.

Standardization and accreditation are essential. We are not unmindful that an increasing number of our schools meet all basic standards, but there is still much to be desired in the evangelical field as a whole.

Equipment and facilities need expansion. Classrooms are overcrowded. Dormitory facilities are below average. Dollars invested per student in plant and equipment are not up to par. Libraries need to be built up. New textbooks need to be produced. Nothing less than the best should be provided in view of the great work to be accomplished.

We need a better spirit of cooperation. In the very nature of the development of the new evangelical educational movement there has been a vigorous and laudable spirit of self-sufficiency under God. Its leaders had to fight their way against doctrinal apostasy, professional opposition and possible bankruptcy without much help from those in similar ventures. But the new day calls for team work. The educational task is so tremendous that no single institution can accomplish it. Indeed, it is doubtful whether all of them together can do it before it is everlastingly too late. All of us need to pray together, plan together, work together and march together like a mighty army to victory.

We need more liberal arts colleges, graduate schools and a great university. Our evangelical youth who are going into business and the so-called secular professions and who are going to be the lay leaders of our evangelical churches tomorrow are being trained in colleges and universities where essentially pagan philosophies obtain. We have some splendid evangelical liberal arts colleges but not enough of them to do the job. In the graduate field we depend on liberal schools altogether too much. Despite the indoctrination given in our undergraduate institutions

(Continued on page 23)

USAF Liquor Regulations

The death of six marine recruits on a night march into the swamps at Parris Island has focused national attention on the dire need for Defense Department regulations banning alcoholic beverages from military bases. The marines died on April 8 following the orders of a staff sergeant who had been drinking on the base frequently during the day.

The marine sergeant who ordered the march had reportedly obtained the liquor on base. Present Defense Department regulations permit sale of liquor on military bases, under certain conditions, in spite of a law which has been on the statute books since 1901.

The 1901 law stated that "The sale of or dealing in beer, wine or intoxicating liquors by any person in any post exchange or canteen or army transport or upon any premise used for military purposes by the United States is prohibited." The law further stated that the Secretary of War (Defense) is directed to put these provisions into full force and effect.

In 1951 an amendment was passed giving the Secretary of Defense authority to issue regulations with regard to the sale of liquor on military bases. Since the 1901 law was not voided, it is presumed that the regulations were to be in accord with that law.

When regulations were issued, however, they allowed: the sale of beer in servicemen's lounges and post exchanges, the sale of liquor in officers' and non-commissioned officers' clubs and package store sales on bases more than ten miles from an off-base package liquor store.

The Parris Island tragedy resulted from the mixing of liquor with the potential hazards of military training. It would have been avoided if regulations prohibited the sale of liquor on military bases. Similar tragedies are possible everywhere, in all branches of the Armed Services as long as the Defense Department regulations remain unchanged. Senators and Congressmen in Washington are in a position to know that people are pressing for such changes.

All too often issues of this nature are allowed to pass without an active challenge from those who might well be expected to exert every effort to bring about a change for the better. The evangelical constituency across the nation would most certainly have enough voice to bring a change in these regulations. Interested evangelicals should, by the facts in this incident alone, be aroused to write their Senators and Congressmen asking for regulations which would prohibit the sale of liquor on military bases.

South Africa Danger

The ministry of Native Affairs in South Africa appears to be exerting pressure to limit and restrict missionary work in that country, particularly the work among the negroes and mulattoes.

For a number of months Americans have been noticing increased problems in obtaining visas. Several visas have

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
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been denied with no reason given for the adverse action.

Study of the situation reveals that Canadian and British missionaries have not faced any difficulties as yet. A few Europeans have faced slight difficulties.

It appears, however, that the actions of the South African government have not been entirely consistent. Some missionaries have been given visas to enter the country to carry on a type of work for which other missionaries had been previously rejected.

Imprisonment in Colombia

The Rev. Ray Zuercher, missionary under the Gospel Missionary Union in Colombia, was thrown in jail on April 29 for simply visiting in the homes of some of his evangelical friends. The arrest of the missionary along with two Colombian companions, took place in Pradera near the city of Palmira. The mayor and police officials accused the evangelicals of holding unauthorized meetings.

Word of the arrest was quickly passed on to the American consul who immediately intervened in behalf of the missionary. Rev. Zuercher was released that same evening. The other two evangelicals were not released until the following day when an arbitrary fine of fifty pesos ($12.00) had been paid.

Representatives of the Gospel Missionary Union expressed deep appreciation for the speedy action of the American consul in making official representations in behalf of the missionary.

Commissioned Missionaries

Government officials in Washington have been attempting to work out a fair standard for the recognition of "commissioned" missionaries. Their task has not been easy because of the wide variations in practices with regard to the "commissioning" of missionaries.

In some instances commissioning by a church or mission organization has been construed to be equal, for all practical purposes, with ordination. In other cases it may be a simple designation of an individual to undertake the ministerial duties of a missionary, but not implying the authority of an ordained minister. Some interdenominational mission agencies have taken the position that their letter of appointment setting the individual apart to ministerial activities on the foreign field, being based on theological training and experience, does in fact, constitute commissioning.

The Bureau of Internal Revenue and the Social Security Administration have made it clear that ordination, licensing or commissioning must "include a designation or appointment of the person as being set apart as a minister of the Gospel, and his standing must be designated as ordained, licensed, or commissioned."

One major question now under consideration is whether an interdenominational mission agency has authority to commission its missionaries. The opinion of some officials seems to be toward recognition of such authority, provided the agency acts with the recognition of the churches it serves, and provided the commissioning is recognized by the churches served by the mission agency. However, this point has not as yet been made clear in rulings by the Revenue Bureau.

The wording of the law itself, when it refers to "ordained, licensed or commissioned" ministers and missionaries, implies differences in meaning of each of the three words. Evangelicals have regularly considered all their missionaries as being set apart to the ministry of extending the Gospel in foreign lands, even though the action in setting them apart has involved few formalities. In every instance they recognize that the individual missionary operates primarily under divine mandate, the mission agency taking action in the visible processes of setting the missionary apart to his ministerial activities.

NATO or World Government?

The announcement of the proposal to expand the North Atlantic Treaty Organization to make it a political and economic as well as a military organization has caused considerable speculation that it grows out of "one world" motivation. Further reports have it that Milton Eisenhower, the President's brother, is backing the proposals strongly.

There is a great deal of feeling that participation in such an international organization would inevitably mean the surrender, to some extent at least, of national sovereignty. It would be one more step in the direction of world government.

The proposals on the converting of NATO to a political organization provide for "an Atlantic Assembly" made up of members of the legislative bodies of the NATO members. This would be a preliminary step to global government, by providing for a supranational body of legislators.

Moves in this direction frequently give rise to renewed sentiment in favor of passage of the Bricker Amendment which would prohibit the executive branch of government from entering into international agreements which would be in conflict with the Constitution.

At first the move to expand NATO was publicized only as a new method of giving away more American dollars overseas, but under the surface there was found to be a great deal of political machinery.

(Continued on page 23)

—EDUCATION—

Wheaton Thronged for Annual Commencement

WHEATON, Ill.—Wheaton was thronged during Commencement time this year when 447 graduates received their diplomas. The baccalaureate speaker this year was Mr. Theo. J. McCully of Milwaukee, Wis., executive secretary of the Christian Business Men's Committee International, and the father of Ed McCully, one of the martyred missionaries to Ecuador. President Vernon Grounds of the Conservative Baptist Theological Seminary, Denver, Colo., delivered the Commencement address.

Dana College Future At Stake in Merger

BLAIR, Neb.—The proposed union of the United Evangelical Lutheran Church with other Lutheran denominations may mean the closing of Dana College and Trinity Seminary here.

The Joint Union Committee has suggested the removal of the institutions to the West Coast. Other proposals were removal to Lincoln, Neb., or Dubuque, Ia. Hundreds of alumni are anxious to see the school remain at Blair.

The UELC has grown rapidly in the past ten years. In 1945 it had 38,500 baptized members; today it has over 60,000. Those who are opposed to the union say in another ten years the UELC will number 100,000 communicants.

Cedar Falls, Ia., will be the scene of the convention at which final decisions will be made.

Mennonite Brethren Establish Seminary

FRESNO, Calif.— In the educational history of the Mennonite Brethren Conference of North America, the year 1955 will be noteworthy for the establishment of a theological seminary in Fresno.

A reorganized, unified educational program envisages Tabor College at Hillsboro, Kan. with a Liberal Arts program and the seminary in Fresno offering theological training.

"The Seminary is the realization after many years of the dreams of many brethren. We believe such an institution to be essential if we wish to preserve the Mennonite distinctives in the training of workers both in the foreign and in the home field," Rev. B. J. Braun, president of the newly founded Mennonite Brethren Seminary, stated recently.

Half of the seminary students have registered in the regular three year Bachelor of Divinity course, and half are enrolled in the two year Master of Arts in Missions course.

Where to Find

	PAGE
Denominations	16
Education	9
Personalia	20
Public Affairs	11

The present faculty, Rev. B. J. Braun, Dr. G. W. Peters, Dr. D. Edmond Hiebert, Dr. P. R. Lange and Dr. A. G. Willems, will serve in the Seminary in the coming year and there are prospects that other instructors may be added.

The Seminary, which is now meeting for classes in the Pacific Bible Institute building, will move to its new location, Chestnut and Butler in Fresno, this fall. The campus of six acres is well landscaped and the large building should be adequate to meet present needs.

Calvin College Faces the Necessity of Expansion

GRAND RAPIDS, Mich.—The annual Synod of the Christian Reformed Church will be held at Calvin College beginning June 13. Among the important matters to be considered is the future status of Calvin College and Theological Seminary.

The advice of the Board is that Synod shall adopt the recommendation of the Long Range Planning Committee which reads as follows: that Synod authorize the Board of Trustees to (1) select and purchase at least one hundred acres of land for a new campus for Calvin College and Seminary; (2) sell the present campus, provided such sale shall safeguard the financial interests of the Church and the educational program of Calvin College and Seminary in transacting this sale.

The College and Seminary now have over 1,600 students and expansion in buildings and grounds is imperative.

George Fox College Honors Cressman

NEWBURG, Ore.—Graduation exercises at George Fox College were largely attended this year and marked real progress.

Lloyd S. Cressman, president of Friends University, delivered the baccalaureate at Newberg Friends church. At Wood-Mar Hall, the Hon. Don Eastvold, attorney general of the State of Washington, delivered the commencement address. In addition to seniors receiving the baccalaureate degrees, the college conferred an honorary doctor of divinity degree upon President Cressman, who was a graduate of the college in 1945. It is the first D. D. degree the college has ever conferred and the second honorary degree granted in the school's history. Only other recipient was Herbert Hoover, thirty-first president of the United States.

New Auditorium for Kansas Bible School

HAVILAND, Kan.—Some fifty graduates received their diplomas at Friends Bible College this year.

F. B. C. has launched a campaign to raise $30,000 in cash and $30,000 in volunteer labor for the construction of a new combined auditorium and gymnasium building.

The first gift for the campaign came in a recent chapel service, when $1,100 in cash and pledges were presented to President Sheldon Jackson. Churches and individuals are expected to respond liberally when the drive gets under way.

Friends University In Expansion Drive

WICHITA, Kan.—The "Expansion of Facilities Campaign" to raise $1,250,000 for the expansion of facilities at Friends University is well underway.

Immediate plans include construction of men's and women's dormitories, a Fine Arts Building, and the modernization and enlargement of the gymnasium. The first building slated for construction is the women's dormitory. The modern two-story structure will house 71 girls in 21,500 square feet of floor space.

School of Missionary Medicine in Los Angeles

LOS ANGELES, Calif.—This year the School of Missionary Medicine of the Bible Institute of Los Angeles opens its twelfth year.

The leadership personnel consists of a faculty of thirty. The school has the approval of the California Dental Association with authorization for the dental program offered. Likewise, it has the approval of the Los Angeles Medical Association, and with this has come the granting of the use of their fine library to the students of the School of Missionary Medicine. The Vocational Nursing program is fully accredited by the State of California, Department of Professional and Vocational Standards, Board of Vocational Nurse Examiners. It now has an affiliation training program in the Angelus Hospital, the Hollywood Presbyterian Hospital, and the Shriners Hospital for Crippled Children.

The emphasis of the school is expressed in the presentation of both profitable and practical training for the missionary. The faculty represents highly trained professional men and women in the fields of nursing, public health, dentistry, laboratory science, medicine, and surgery. Each faculty member is an active Christian and

signs the statement of faith of the school. The basis of the faculty fellowship in the school is the advancement of the cause of Christ on the mission fields of the world.

Assemblies Educational Units Have 476 "Grads"

SPRINGFIELD, Mo.—Assemblies of God Bible institutes and colleges will graduate 476 students at the close of the present semester, Rev. J. Robert Ashcroft, national secretary of the Education Department has announced.

The 1956 graduation figure is somewhat short of the 1955 figure when the denomination's schools graduated 493 students, Mr. Ashcroft said.

Most of the Assemblies of God schools are broadening their services and enlarging facilities to achieve a more effective program and to accommodate the anticipated increased enrollment for the fall semester of 1956.

Currently the denomination supports ten Bible institutes and colleges throughout the U. S. A. These include Bethany Bible College, Santa Cruz, Calif.; Central Bible Institute, Springfield, Mo.; Eastern Bible Institute, Green Lane, Pa.; Evangel College, Springfield, Mo.; New England Bible Institute, Framingham, Mass.; North Central Bible Institute, Minneapolis, Minn.; Northwest Bible College, Seattle, Wash.; Southeastern Bible Institute, Lakeland, Fla.; Southern California Bible College, Costa Mesa, Calif.; and Southwestern Bible Institute, Waxahachie, Tex.

Form Ohio Christian School Association

COLUMBUS, O.—A non-sectarian Christian school with a full twelve-grade curriculum is the goal of a new organization formed here.

The Ohio Christian School Association hopes ultimately to establish similar schools throughout the state.

Behind the association are members of the Christian Reformed denomination which plans to build a church here this summer.

The proposed school would combine standard education with Bible instruction. Estimated cost is $1,000,000. No completion date has been set.

Kansas Seminary Joins With American Baptists

KANSAS CITY, Kan.—(RNS)—Directors of Central Baptist Theological Seminary here voted to align the institution officially with the American Baptist Convention.

Until now the seminary, founded in 1901, has been unofficially sponsored by both the American and Southern Baptist Conventions with the major financial support coming from the former denomination.

Recently, faced with rising costs and a need to expand both enrollment and facilities, seminary officials invited the Southern Baptist Convention to add its official support to the college.

According to spokesmen of the American Baptist Convention, the Southern group took the position that it could not give official support to a seminary which was already being financially supported by another Baptist Convention.

Bethel College Plans To Double Enrollment

ST. PAUL, Minn.—A loan of $350,000 to Bethel College and Seminary for construction of two dormitory additions has been approved by the USA Housing and Home Finance Agency.

In addition, Bethel will add another $100,000 from a million dollar expansion program. The program will be launched next fall to provide facilities for doubling the college's enrollment. At present, Bethel has 566 students.

The additions will provide dormitory accommodations for 80 more men and 60 more women, bringing the housing facilities for students to 370, plus 33 apartments for married students.

Other money raised in the expansion program will be used for an addition to the library, a new chapel, and a new administration building.

Bethel College is a four-year liberal arts college and Bethel Seminary is a three-year graduate seminary. These are the schools of the Baptist General Conference of America.

Pacific Bible College Strengthens Church

PORTLAND, Ore.—By the close of the Victory March Service at the West Coast Church of God Ministerial Assembly, total giving to the special Pacific Bible College offering had reached $15,372.20.

Several hundred ministers from western states attended the annual assembly, held this year at Temple Baptist Church and using the theme, "The Changeless Word for a Changing World." W. E. Reed, general secretary of the Board of Church Extension and Home Missions, spoke in three evening services. Other guest leaders included John A. Morrison, Leslie Ratzlaff, Aaron Kerr, and T. Franklin Miller.

Several changes in the Pacific Bible College articles of incorporation and by-laws were voted in order to bring the school's organization more nearly into line with other general agencies of the Church of God (Anderson, Ind.).

Thirty-two Graduate at Tabor Commencement

HILLSBORO, Kan.—At Tabor College commencement exercises, May 24, thirty-two graduates received their diplomas.

Dr. Ernest L. Ackley, dean and acting president of Central Baptist Theological Seminary, Kansas City, Kansas, was the commencement speaker.

Baccalaureate services were held May 20, in the Hillsboro Mennonite Brethren Church. President Frank C. Peters spoke.

Buffalo Institute Missions Projects

BUFFALO, N. Y.—An offering of $1,500 was shared equally by the three missionary agencies cooperating in the second annual Missionary Conference sponsored by the Buffalo Bible Institute. The offering was raised by gifts from Day, Evening and Extension School students and a number of cooperating churches. Last year $1,000 was presented to HCJB in Quito, Ecuador for the purchase of a tube for the new 50,000 watt station.

Wycliffe Translators will be able to purchase much needed equipment for the work of linguistics. Miss Marjorie Davis, who for sixteen years has ministered in Mexico as well as serving on the staff of the summer institute of linguistics, conducted the first linguistic seminar held in a Bible school in the East. Dr. William Chisholm, of the Independent Board of Presbyterian Foreign Missions, was given $500 to purchase surgical equipment for hospital work in Korea. He and Mrs. Chisholm have ministered there for 33 years. HCJB, represented by Mrs. Kathyrn Hawthorne, was given an equal amount for the building fund of the new chapel to be erected at Quito, Ecuador.

Honor Baptist Leaders At Eastern Ceremonies

PHILADELPHIA.—The Eastern Baptist Theological Seminary, Overbrook, held Commencement ceremonies on May 15 at The Baptist Temple in Philadelphia.

Rev. Eugene A. Nida, Secretary for Translations, American Bible Society, delivered the Commencement address, "Communicating the Good News." Dr. Nida is one of the foremost linguists in the United States, specializing in the study of the languages and dialects of primitive peoples.

Doctor of Divinity degrees were awarded to Rev. Ronald K. Adams, Rev. Oliver W. Hurst, Rev. Charles S. Lee and Rev. Eugene A. Nida. Dr. Gilbert L. Guffin, president of the Seminary, presented forty-nine Seminary students degrees at the exercises.

Rev. Oliver W. Hurst, pastor of First Baptist Church of Hamilton, Ohio, and a 1935 graduate of Eastern, was the principal speaker at the baccalaureate service, May 13. The service was for graduating students of both the Seminary and the Eastern Baptist College, St. Davids.

Shrine Mosque Filled For Commencement

SPRINGFIELD, Mo.—The Shrine Mosque auditorium, the largest in the city, seating approximately 4,000 people, was packed to the rafters May 24 for the annual commencement of the Baptist Bible College. At this service eighty graduates of the College received their diplomas from the hands of President G. B. Vick. The Commencement address was given by Dr. Bob Jones, president of the Bob Jones University, Greenville, S. C. Dr. David Christiansen, professor of music, of Baptist Bible College, was in charge of an impressive musical program.

The growth of this Baptist Bible Fellowship school has been phenomenal and prospects for next year are better than ever.

Enroll 250 Freshmen at Evangel College in 1956

SPRINGFIELD, Mo.—Evangel College, Assemblies of God liberal arts institution, expects to register 250

freshmen during its second year of operation which opens this fall, says President Klaude Kendrick.

The new school opened in Springfield, Mo. in the fall of 1955 on a piece of property given to the church by the government after a government hospital was closed. Enrollment for the first year of operation totaled 103.

In addition to an enlargement in the student body, Evangel College also expects to greatly enlarge its faculty and staff during the 1956-'57 school year, President Kendrick indicated. The college has employed 18 faculty and staff members during the current school year but plans to add seven more next year.

Included in the additional teachers will be ones in biology, English, French, Spanish, Social Sciences, and home economics.

New Million-Dollar Chapel For Valparaiso University

VALPARAISO, Ind.—Officials of Valparaiso University, the world's largest Lutheran educational institution, have authorized construction of the largest campus chapel in the United States.

Ground will be broken late in 1956 for the million-dollar, ten-story high contemporary edifice, according to Dr. O. P. Kretzmann, president.

Funds for its construction already have been provided through a nationwide "Building for Christ" drive conducted last year by the Lutheran Church-Missouri Synod.

Congregations of the two-million-member denomination provide the main support of the 97-year-old university, which currently has 2,200 students enrolled in arts and sciences, law, and engineering courses.

The combination chapel-auditorium will overlook the transcontinental highway, U. S. Route 30, from a 50-foot knoll at the exact center of the school's 120-acre campus, 45 miles southeast of Chicago in Porter County, Ind.

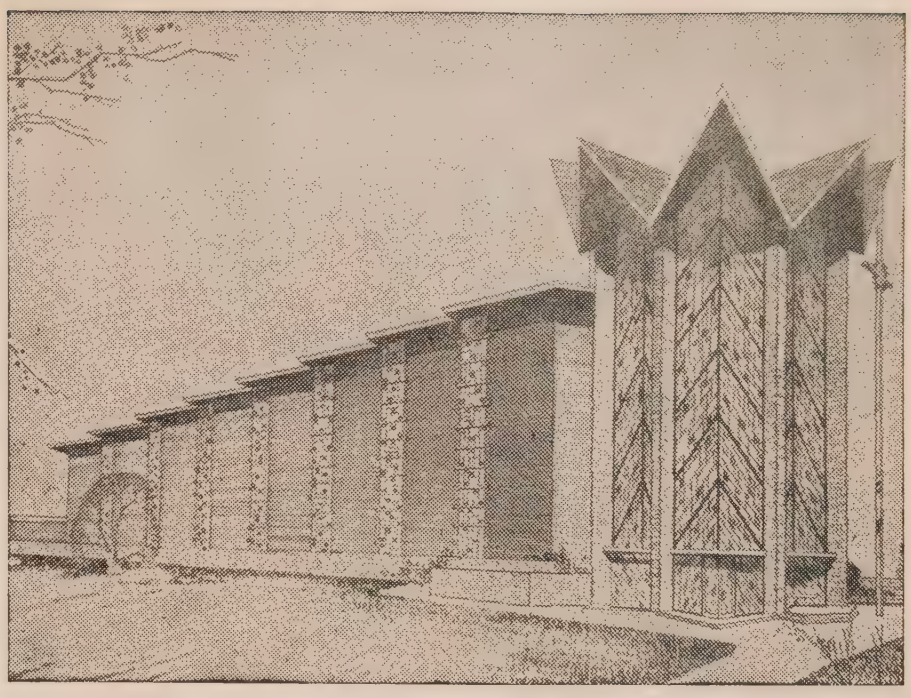
The building's central position on the campus will symbolize "The school's emphasis of the Christian gospel's centrality in the individual's education," commented President Kretzmann.

"It will reflect the fact that American higher education is becoming increasingly aware of the relevance of the Christian gospel in all academic disciplines," he said.

Designed for daily matins and vespers along with its educational purposes, the chapel-auditorium will also be used for major symphonic and choral concerts, the president emphasized.

The chapel will be one of the nation's largest Protestant church edifices, according to its designer, the Park Ridge (Ill.) architectural firm of Charles Edward Stade and Associates.

Its total seating capacity of 3,260—2,200 persons in the nave (auditorium), 800 in the balcony, and 260 persons in the separate prayer chapel—will surpass that of existing great chapels at the University of Chicago; Duke University, Durham, N. C.; Princeton (N. J.) University; and the United States Military Academy, West Point, N. Y. Valparaiso's chapel-auditorium will also surpass these in practically all dimensions.



VALPARAISO UNIVERSITY'S MILLION-DOLLAR CHAPEL

Towering above the ground will be a huge cross on the chapel's east side. It will almost run the full height of the chapel's unique chancel, a ten-story octagonal tower.

A free-standing tower with a 35-bell carillon imported from the Netherlands will rise 115 feet above the ground alongside the chapel's south facade and will be the highest element of the composition.

Masonry, stone and cathedral glass will be the basic materials used in the chapel, which is to be 72 feet wide and more than 300 feet long.

Stone-pier columns in the long nave soaring almost 100 feet high will be reminiscent of the clean lines of early Continental cathedrals, focusing worshipers' attention on the chancel, and especially on the altar in the center.

Young Life Sponsors A Summer Institute

COLORADO SPRINGS, Colo.—The Young Life Institute, a graduate summer training program in Christian education conducted by Young Life Campaign to train leaders in the evangelization and education of young people, will open June 16 at Fountain Valley School for Boys, one of the West's most colorful campuses.

Some of the faculty include Dr. J. Laurence Kulp, Columbia University, Dr. C. Gregg Singer, Belhaven College, Dr. Bernard Ramm, Baylor University, Dr. Merrill C. Tenney, Wheaton College and Dr. Everett F. Harrison, Fuller Theological Seminary. Other top men will be represented on the faculty.

The Institute is opening its doors this summer to a limited number of Christian workers who can qualify and who desire to take advantage of its unique opportunities.

—PUBLIC AFFAIRS—

Jewish Group Opposes Religion in the Schools

WASHINGTON, D. C.—A resolution opposing "sectarian religious indoctrination in public schools" was adopted here by the triennial national convention of B'nai B'rith, Jewish fraternal organization.

It said that religious teaching in public classrooms tended "to minimize the importance of the principle of separation of Church and State."

"We deplore this tendency," the delegates said, "because we believe that it results in denial of freedom of religion and the weakening of our public schools by permitting them to become involved in sectarian religious disagreements."

Because of the "doctrine of the separation of Church and State," the resolution added, "freedom of religion has flourished in this country as nowhere else in the world."

B'nai B'rith has long been in the forefront in opposing the distribution of Gideon Bibles, prayer and Bible reading and released-time Christian education in the public schools.

Bartending Teacher Causes Controversy

PUEBLO, Colo.—(RNS)—The Pueblo Ministerial Association went on record as opposed to teachers serving in any capacity "connected with drinking or gambling." It said teachers, like ministers, should set a good example.

The clergy statement was issued at the height of a controversy over Theodore Colton, junior high school teacher who has held a part-time job as bartender for two years.

The dispute began when three members of the Board of Education notified Mr. Colton that his contract would not be renewed.

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The Pueblo Teachers Federation immediately threatened suit against the board, teachers said they would resign at the rate of one a day unless Mr. Colton was reinstated, and the student body of the junior high school began talking about a walkout.

Mr. Colton agreed to give up his part-time job and the board renewed his contract for next year, putting him on tenure. This means that he is no longer "on approval" and his contract will not be up for annual review.

Meanwhile, the board approved a code of conduct for teachers stipulating that "no employee of the school district shall become or remain engaged in any occupation in which the principal duties involve the handling, sale, manufacture or dispensing of intoxicating liquors."

"Red" Bishop Solicits Iron Curtain Recruits

WASHINGTON, D. C.—(RNS)—Charges that Romanian Orthodox Bishop Andrew Moldovan of Detroit has induced more than a score of his flock to go to Communist Romania were heard by a Senate Internal Security subcommittee here.

Princess Ileana of Romania told the Senate group under oath that fifteen persons recently left Detroit for Romania at the bishop's instigation and nineteen more plan to leave soon.

She also asserted that Romania's legation here is seeking to bring pressure on Americans of Romanian descent to take up residence behind the Iron Curtain.

The bishop, a man in his mid-fifties, was admitted to the United States in 1923, according to the U. S. Immigration Service, and became a naturalized American citizen at Gary, Ind., in March, 1943.

In 1950, while a priest serving an Akron (O.) congregation, he left on what he announced was to be a vacation trip to Hot Springs, Ark., but instead turned up in Communist Romania.

Shortly afterward, he was consecrated by Patriarch Justinian of Bucharest as bishop of the Romanian Orthodox Church in the United States, which comprises some 56 parishes. However, a majority of these parishes declined to accept him as their spiritual leader.

Senators Recite Lord's Prayer, Set Precedent

WASHINGTON, D. C.—(RNS)—Members of the Senate established a precedent here when, in the absence of their chaplain, they opened their daily session by reciting the Lord's Prayer in unison.

Veteran legislators said it was the first time the Senate had taken such a step.

Dr. Frederick Brown Harris, the Senate chaplain, was out of the city. He had arranged for Rabbi Norman Gerstenfeld of Washington Hebrew Congregation to serve as guest chaplain but the rabbi was held up in a traffic jam and arrived four minutes late.

Vice President Nixon delayed the opening of the session for two minutes, awaiting the rabbi, and then led the members present in the prayer.

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Alcoholics in USA Reach All-time High

WASHINGTON, D. C.—Latest statistics from the Yale Universiy Center for the Study of Alcohol place the number of alcoholics in the United States at 4,589,000, of whom 705,000 are women.

This amounts to 4,390 alcoholics for each 100,000 of population on a nationwide basis, and carries further an increase in rate which began after 1930. The 1930 rate, the lowest recorded, was 2,680 per 100,000 population.

The new statistics are for the year 1953, the latest period for which complete figures upon which to base such a study are available. The 1953 figures indicate a considerable increase in alcoholism in the United States in recent years.

The Yale University Center's estimates for the year 1945 were 2,876,000 alcoholics in the United States at a rate of 3,090 per 100,000 of population. Thus, in a period of eight years, the number of alcoholics in the United States has increased by 1,713,000 and the rate per 100,000 of population has swelled some 30 per cent.

Washington, D. C., was accorded a rate of 7,800 per 100,000 population, which was the highest reported by the Yale study on a regional basis. California led all the states with a rate of 7,060, followed by Connecticut, Nevada, Delaware, New York, New Jersey, Massachusetts and Illinois in that order.

Juvenile Delinquency Reported on Increase

WASHINGTON, D. C.—(RNS)—More than 80,000 children 15 years of age or younger were arrested by police in the United States last year, FBI Director J. Edgar Hoover reported here. The number charged with serious crimes showed a sharp increase over 1954.

The report presented for the first time detailed statistics as to the rate in which youthful offenders are becoming involved in serious infractions of the law. The figures were compiled from police departments in 1,477 cities.

A total of 80,122 children under 15 were arrested in 1955, compared to 65,541 the year before. This was the sharpest increase in any age bracket, Mr. Hoover noted.

Twenty-two children were charged with murder and five with negligent manslaughter, the report showed, as against 13 and four, respectively in 1954.

Arrests for armed robbery totaled 903, or 181 more than the previous year. Charges of aggravated assault were lodged against 526 youngsters—all under the age of 14—compared to 335 in 1954.

Assaults which did not result in permanent bodily injury were committed by 1,912 children, as against 1,413 the year before.

Some 163 boys of 14 and under were charged with rape. The 1954 figure in this age bracket was 106.

Twenty-three girls 14 and under were charged with prostitution, two more than the previous year. Lesser sex offenses involved 1,155 children under 15.

Burglary was the commonest crime committed by the 14-and-under law-

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breakers. A total of 12,384 children were arrested on this charge in 1955, compared with 9,883 the year before. Auto theft ranked next, with 4,211 youngsters charged, compared to 3,-267 in 1954.

There were 542 arrests of children for drunkenness, as against 394 in 1954.

Even such sophisticated crimes as forgery and embezzlement attracted youthful offenders. Eighty-five children under 15 were charged with forgery in 1955 and 94 with attempted embezzlement.

Christian Labor Group Organizing in Indiana

ELKHART, Ind.—(RNS)—A labor organization that stresses religious principles and cooperation with management is gaining a foothold in northern Indiana.

Called the Christian Labor Association, it has formed two small locals in Elkhart, another among Valparaiso University employees and one in the Crown Point (Ind.) area.

The 25-year-old association, with headquarters in Grand Rapids, Mich., is composed largely of Christian Reformed Church members. It believes the strike is out of date, shuns violence and the boycott and aims eventually toward co-ownership with management.

Like regular unions, it favors the union shop, organizing of all workers and the guaranteed annual wage.

While lauding the pioneering work of the AFL and CIO, it maintains that more stress must be put on the spiritual quality of work.

The CLA also has locals in Michigan, Illinois and California.

Arrested for Violating Sunday Closing Law

CLEVELAND, Ohio.—(RNS)—Two supermarket operators here were arrested on charges of violating the Ohio Sunday closing law.

The complaints were made by Norman Rogers, an official of the Retail Clerks Union and Floyd Smith, who said he acted as an individual.

"When a person wants to serve the Lord, he should be able to do it in peace and quiet," Mr. Smith said. "There's no reason for these stores to be open Sundays."

The two complaints were the first legal actions against Sunday closing law violators here in almost a year.

They followed two meetings of Sun-

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day violators called by Police Prosecutor Bernard Conway who urged the merchants to seek voluntary closing agreements within their own groups.

He warned, however, that warrants would be issued for the arrest of those who failed to close. He also promised that his office would take action on any police complaints filed against Sunday law violators.

Arkansas Anti-Gambling Movement Growing Fast

LITTLE ROCK, Ark.—(RNS)—The Pulaski County Anti-Racing Council was organized here to work for the outlawing of legalized gambling in Arkansas.

It voted to back the Arkansas Christian Citizens' Council, previously formed for the same purpose, in its effort to obtain 33,000 or more signatures to get on the November election ballot a proposed constitutional amendment to end legalized race track wagering. Petitions will be circulated in the state May 20-27.

William L. Blair, Little Rock attorney, was named temporary chairman of a steering committee to which six religious denominations of the Greater Little Rock area each elected two members.

The denominations are Baptist, Assembly of God, Presbyterian, Methodist, Community Churches and Nazarene.

Similar councils have been organized in seventy-four cities throughout the state.

Congressional Group Defies Court Order

WASHINGTON, D. C.—(RNS)—Federal District Judge Robert N. Wilkin granted the Methodist Federation for Social Action an order temporarily halting government distribution of a pamphlet listing the group as a Communist-front organization.

Sixty-five hundred copies of the pamphlet, *Handbook for Americans,* were issued last December by the Senate Internal Security Subcommittee headed by Sen. James O. Eastland (D-Miss.). On April 23, Congress completed action on a concurrent resolution authorizing the printing of an additional 75,000.

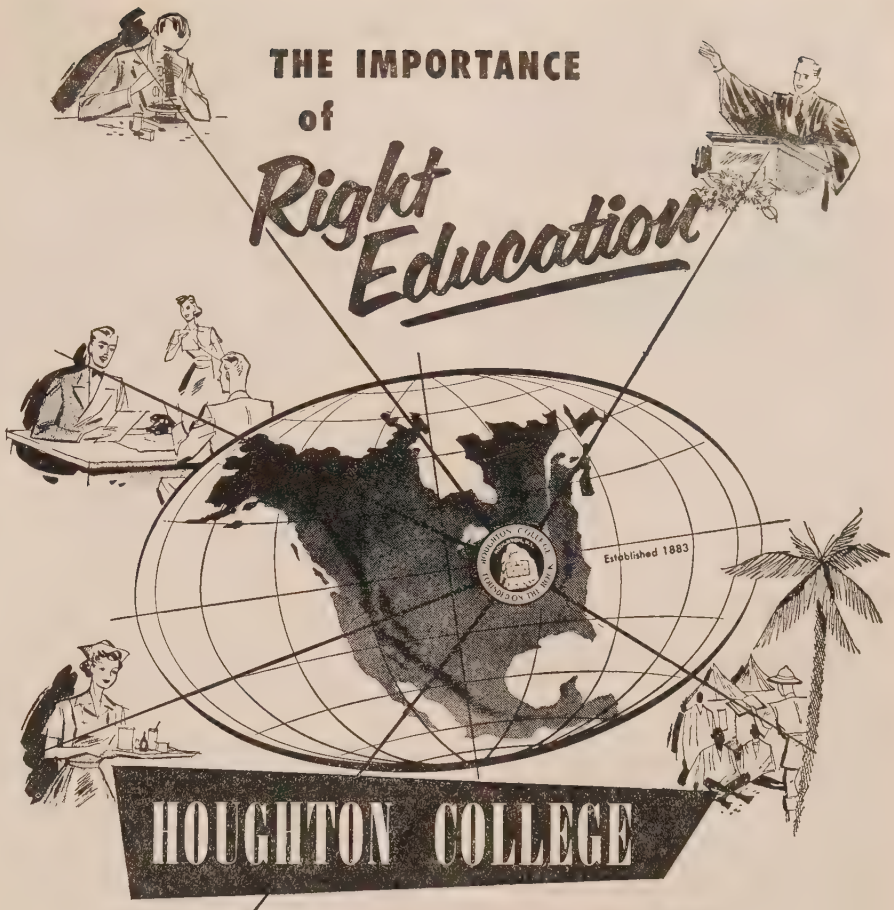
A joint Congressional committee instructed the Government Printing Office and Office of Public Documents to ignore the order and proceed with publication.

Sen. Carl Hayden (D.-Ariz.), chairman of the Senate-House Committee on Printing, said it was the committee's belief that the court's injunction was unconstitutional.

"If a court can enjoin Congress from issuing a report," he said, "it will be only a matter of time before our remarks on the floor of the Senate or House would be subject to review and a complete breakdown of separation of powers would ensue."

House Okehs Curb on Obscene Literature

WASHINGTON, D. C.—(RNS)—The House unanimously passed and sent to the Senate a bill strengthening the power of the Postmaster General to bar indecent and obscene matter from the mails.



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The measure, jointly sponsored by Rep. John Dowdy (D.-Tex.) and Rep. Edward H. Rees (R.-Kan.), would permit the Postmaster General to impound immediately the mail of any person or firm suspected of violations.

Under the bill, the defendant would have the right to appeal the order to a federal court. But he would not have the privilege, as at present, of continuing to use the mails until the case has come to trial.

Early action on the measure is expected in the Senate where similar legislation was introduced by Sen. Olin Johnston (D.-S. C.), chairman of the Senate Post Office Committee, and Sen. Estes Kefauver (D.-Tenn.) on behalf of the Senate Juvenile Delinquency Investigating Committee.

—DENOMINATIONS—

ELC Passes Million-Member Mark in 1955

MINNEAPOLIS, Minn.—(RNS)—Baptized membership in the Evangelical Lutheran Church passed the 1,000,000 mark in 1955, a report from Rev. O. H. Hove, general secretary, disclosed.

As of Dec. 31, 1955, the ELC had 1,003,354 members, a gain of 42,402 over the 1954 total of 960,952.

Mr. Hove pointed out that ELC membership had doubled in 20 years from 500,000 reached in 1936. He added that in the past ten years the baptized membership increased by 43 per cent, rising from 700,674 members in 1946.

The report showed that the ELC has 2,687 congregations throughout its ten districts in the United States and Canada, served by 1,443 pastors.

The summary also revealed that the Church continues to grow at its fastest rate in the West. The California district last year had a membership increase of 16.72 per cent. The Rocky Mountain district grew by 8.32 per cent, followed by the Pacific district with a 1955 increase of 7.39 per cent.

ELC Sunday School enrollment increased from 284,250 in 1954 to 296,748 last year.

Local congregational expenses totaled $26,608,157 in 1954, as compared to $29,195,066 at the end of 1955.

Methodist Dancers Gaining World Fame

FT. WAYNE, Ind.—A modern allegory adapted from "Pilgrim's Progress" was recently presented by the DePauw University Dance Group as a feature of a vespers program at the "liberal" First Presbyterian Church, here.

The DePauw dance group has performed for the National Deaconesses Conference, Nashville, Tenn.; National Methodist Student Conference; National Convocation of Methodist Youth, and the Indiana Association of Health, Physical Education and Recreation.

This summer the dance group will tour Europe with a music-drama-dance ensemble under the auspices of the Board of Education of the Methodist Church and DePauw University. They will perform in England, France, Belgium, Germany, Austria, Switzerland and Italy.

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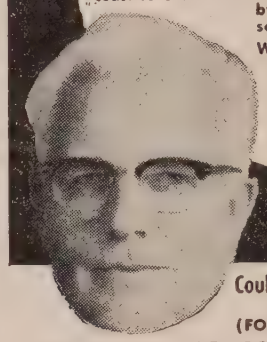

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Record Contributions Reported by the CMA

OMAHA, Neb.—Contributions for missionary work by U. S. A. and Canadian members of the Christian and Missionary Alliance reached a new high of $3,343,000 last year, or 6.8 per cent more than in 1954.

This was reported at the Alliance's Annual Council attended here by more than 1,000 delegates from every state in the Union, several Canadian provinces, and 22 foreign countries.

Council officials said per capita giving for missions by the 56,054 members of the denomination's 1,077 churches in North America was $50.13 as compared to $46.68 in 1954.

They also reported that the Alliance has 98,056 members in foreign countries organized in 1,033 self-supporting churches and 2,398 preaching stations served by 720 missionaries and 2,622 native workers and pastors.

Extraordinary success of a twenty-four-page illustrated religious pamphlet written by Mrs. Robert S. Brown, wife of an Omaha junior high school principal, was reported by Rev. Don R. Falkenberg of Columbus, O., president of the Bible Meditation League.

He said 10,000,000 copies of the pamphlet in English and eleven other languages already have been printed but "it is impossible to keep up with the demand." Other translations in Spanish and Chinese are soon to be issued—the former in a 1,000,000-copy edition.

Kansas Friends Pastors Hold Meeting in Wichita

TOPEKA, Kan.—The Pastors' Alliance of Kansas Yearly Meeting of Friends met at the North Wichita Friends Church, April 16-19. In the opening fellowship supper Mahlon Macy, regional director of the National Association of Evangelicals, spoke on "Revival in Our Time."

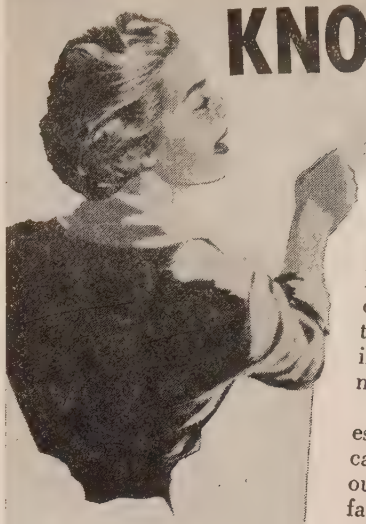
Guest speaker, Edward Escolme, for 38 years pastor of the Friends Church in Tecumseh, Mich., conducted the morning expository hours. The last of these expository messages had to be postponed until the afternoon session because of an outpouring of the Holy Spirit which laid the cause of missions on the hearts of everyone. Merle A. Roe, superintendent of Kansas Yearly Meeting, challenged the Alliance with heart-searching messages.

The A Cappella Choir from Friends Bible College, Haviland, and the Singing Quakers of Friends University, Wichita, added to the inspiration of the meetings. Classes in Friends doctrine and the Epistle of James were features.

Luster Key, pastor of the Friends Church, Arkansas City, Kansas, was elected the new president.

Nazarene Quadrennial Will Draw Some 10,000

KANSAS CITY, Mo.—The fourteenth quadrennial General Assembly of the Church of the Nazarene will be held in the Municipal Auditorium here June 17-23. For the 10,000 delegates and visitors this will mark a special milestone in the history of the Church for plans will be laid for the observance of the denomination's Golden Anniversary Year in 1958. The Church



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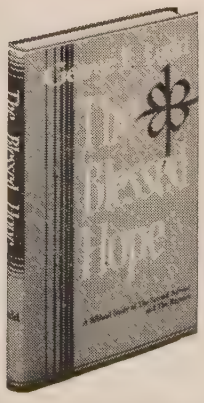

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of the Nazarene officially began with the union of several small groups from various areas of the nation at Pilot Point, Texas, October 13, 1908.

Another feature of the meeting will be consideration of the report of the Correlation Commission headed by Dr. S. T. Ludwig, General Church Secretary. This Commission was created in 1948 to study the organizational structure of the Church and action upon its findings is expected to have far-reaching effect.

Three auxiliary organizations of the denomination: Church Schools, Young People's Society and Foreign Missionary Society, will hold three-day preassembly conventions. The Assembly will officially open with the traditional mass observance of the Lord's Supper on Sunday morning, June 17. It is expected that 10,000 will participate.

Among other items on the agenda is the election of the five-member Board of General Superintendents, each of whom is elected for a four-year term. The present Board consists of Dr. Hardy C. Powers, Dallas, Texas, Chairman; Dr. D. I. Vanderpool, San Jose, California; and Dr. G. B. Williamson, Dr. Samuel Young and Dr. Hugh C. Benner, all of Kansas City.

Methodist Conference Was "Middle of Road"

MINNEAPOLIS, Minn.—Plans for "an intensive and extensive" program of evangelism were approved by the quadrennial General Conference of The Methodist Church here.

The denomination's board of evangelism was called upon to assist local churches in motivating their members and leading them in the evangelistic program. This program, it was said, would "result in thousands of new churches, an adequate supply of new ministers and the reaching of millions of unchurched persons for Christ and His Church."

The Conference approved a program of Bible study in classes and groups, church school curriculum materials, Bible conferences, personal and family Bible reading, articles in church periodicals and other approaches. The aim will be "to strengthen our people in knowledge of the Bible and in the application of the truth of the Bible to the problems of the day," a resolution said.

Approval given a proposed constitutional amendment looking toward ending racial segregation in the Church drew praise from both the denomination's white Southern and Negro bishops.

The amendment would make it easier for Negro churches and conferences to move into the regular geographical conferences and jurisdictions. It will become effective if adopted by two-thirds of the 102 Annual Conferences, with a two-thirds vote of approval in each.

By a vote of 389 to 279, the Conference approved full clergy rights for women pastors. As a result of the action, women can apply as candidates for the Church's ministry on the same basis as their male brethren.

Previously, the Church ordained women as "local preachers" and appointed them as supply pastors. They could administer the sacraments and perform all other functions of a male pastor. But they were not permitted to

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become voting members of Annual Conferences and hence could not "demand" an assignment from a bishop.

Stricter legislation "controlling and prohibiting the traffic in alcohol" was demanded. "The right of the people to enact such legislation to protect their homes and communities is a fundamental legal and moral right," the delegates declared.

The General Conference denounced "the continued invasion of the American home by liquor advertisers who seek to indoctrinate even our children in the use of alcoholic beverages, through magazines, newspapers, radio, television and other media." Congress was asked to enact legislation banning such advertising. The delegates requested the Civil Aeronautics Board to adopt rules prohibiting the serving of intoxicating beverages on commercial airlines. They also asked airlines and railroads now serving such beverages to their passengers to quit and commended those companies which do not serve them.

Without a dissenting vote, delegates placed the nation's largest Protestant denomination squarely behind the principle of birth control. The General Conference pronouncement said: "We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God."

An addition to the social creed of the church deals with international cooperation. It asserts:

"We believe that the United Nations, as the agency and symbol of international cooperation, should be given our support. The issues before it merit our careful and continuous study. In the realm of international affairs, the United Nations is our best hope for peace.

"We believe that world peace is advanced by the United Nations and other international organizations and by more social use of our national resources. To missionary work, as in the past, we need to add new forms of international social cooperation."

The Conference set $12,200,000 as the church's minimum world service budget goal for each of the four years in the 1956-60 quadrennium.

Evangelicals viewed actions of the Conference as "Middle of the road." Church leadership still remains "liberal" but seems less confident of its ability to force radical moves to the left.

Lutheran Laymen Meet July 1-4 in San Antonio

ST. LOUIS, Mo.—Inauguration of Lutheran Hour broadcasting over the NBC network and consideration of a resolution to construct a headquarters building for the Lutheran Laymen's League in St. Louis will be the highlights of the 39th international convention of the LLL when it meets in San Antonio, Texas, July 1-4.

The initial program over NBC will be on Sunday, July 1, the same day on which the Lutheran Laymen's League convention will be opened with a gigantic Lutheran Hour rally in the San Antonio Municipal Auditorium. Both the Mutual and NBC network broadcasts will originate live from San Antonio at 1:30 p. m., Eastern time, when Dr. Oswald Hoffmann, regular

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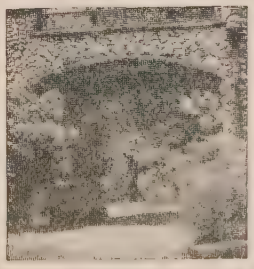

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On Sunday evening, the Houston Lutheran Chorus, under the direction of C. Reg Taylor, will present a concert in the Sunken Gardens of Brackenridge Park.

Churches of Christ Meet in Louisville

LOUISVILLE, Ky.—Some three thousand people were in attendance during the sessions of the North American Christian Convention here May 8-11. This gathering offers fellowship, instruction and inspiration for the conservative wing of the Churches of Christ (Disciples); is not to be confused with the International Convention of Disciples of Christ.

"Christ the Power for the Present Hour" was the theme of the Convention. Dr. Harold W. Scott, minister of the Indianola Church, Columbus, Ohio and president of the Convention, spoke on that subject on the opening night. Governor A. B. Chandler of Kentucky brought the welcome address. Henry Webb, Howard Hutchins, Russell Martin, Orval M. Morgan, Earl Hargrove, Francis Arant and P. H. Welshimer were among the featured speakers during the week. Simultaneous conferences on various phases of local church work were well attended.

Missionary, education, radio and youth banquets offered opportunities for various independent agencies and institutions to present their reports. Dr. Harry Poll, minister of the Englewood Church, Indianapolis, Indiana, speaking at one of the educational banquets revealed the results of a survey of the thirty conservative schools and colleges of the fellowship which currently enroll 2,734 students. These institutions have through the years graduated 2,373 ministers and 906 missionaries and fulltime Christian workers; 2,148 of this number are now preaching regularly; 286 are currently at work on home and foreign mission fields. Students from these schools have established 262 new churches and opened 195 closed churches.

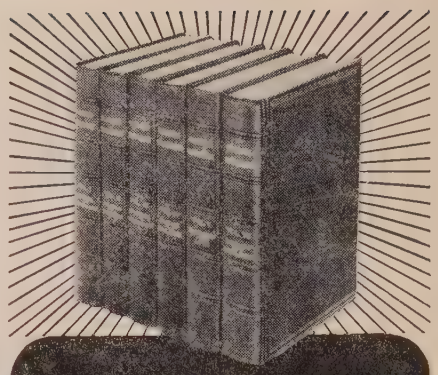
Throughout the gathering there was a spirit of optimism and great faith for the future of the movement to "restore the New Testament Church in doctrine, ordinances and life."

Dr. Lester Ford of Oklahoma City, president of Midwest Christian College, was elected president for the ensuing year. The 1957 convention will be held in Pittsburgh, Pa.

PERSONALIA

J. M. Price, noted pioneer in the field of Christian Education, will retire at the end of July as dean of the School of Christian Education of Southwestern Baptist Theological Seminary. Dr. Price has given 41 years of continuous service to the Seminary.

Richard Halvorson, of Hollywood, Calif., has been appointed associate executive director of International Christian Leadership. He will assist Mr. Abraham Vereide, founder and executive director, who expects to devote most of his time to an expanding overseas program. Mr. Halvorson is a graduate of Wheaton College and Princeton Theological Seminary.



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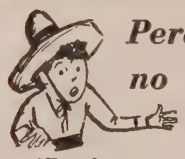

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John D. Jess, whose Chapel on the Air is currently heard on twenty-four radio stations, announces the election of Mr. C. L. Ingersoll as secretary of the broadcast.

John "Pete" Edgar, a local druggist of Catasauqua, Pa., holds the world's record for unbroken Sunday School attendance. He has not missed a Sunday in over 60 years at the Catasaqua Presbyterian Church.

K. W. Phipps has been chosen as president of Pilgrim Bible College, Frankfort, Ind. He was a former dean of Pilgrim Bible College, Kernersville, N. C.

George R. Wells, associate professor of physical education at Houghton College, was recently elected chairman of the newly-formed Christian Physical Education Association at its initial meeting at Taylor University.

E. Morris Sider will assume the position of Principal at Niagara Christian College when the new school year opens in September. The school is sponsored by the Brethren in Christ.

William T. Gillespie, pastor of Westminster Presbyterian Church, Seattle, Wash., delivered the baccalaureate sermon at Sterling College this year. Dr. A. F. Throckmorton, superintendent of public instruction of the State of Kansas, delivered the commencement address.

James D. Mosteller will become professor of Church History and dean of the faculty at Northern Baptist Theological Seminary effective July 1. Dr. Mosteller succeeds Dr. Peter Stiansen, who served in this position for the past thirty years.

Bergen Birdsall, associate executive secretary of The California Temperance Federation, recently made a speaking tour of the Hawaiian Islands. Mr. Birdsall is the author of *A Teaching Unit on Alcohol Education.*

Harry McCormick Lintz recently conducted evangelistic campaigns in Sparta, Mich., Ft. Wayne, Ind., and Marietta, Ohio, with a total of 631 decisions for Christ. Dr. Lintz is now in Brea, Calif. where his ministry is being greatly blessed.

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Henry F. M. Pol, executive secretary of the Conservative Congregational Christian Conference, recently concluded a successful visitation tour among the churches of the Northwest. Dr. Pol is available for a speaking and counselling ministry among Congregational churches faced with the threats of liberalism, apostasy and ecclesiastical regimentation.

* * * *

Evangelical Educators

(Continued from page 6)

pliance with the Association's criteria in each division. AABIBC examiners visit member schools to compare the school's self-evaluative estimates with their own findings and make recommendations to the executive committee as to continuance, probation or severance.

The AABIBC has brought order out of chaos in the Bible institute and Bible college field and provided tremendous stimulation to the strengthening and improvement of member institutions.

All appropriate federal agencies, the National Education Association, the American Council of Education, the New York State Department of Education, and other educational bodies too numerous to list here have now given recognition to the AABIBC. The entire segment of Christian education represented by the Bible institutes and Bible colleges in the United States and Canada has been greatly stimulated by the progress of the AABIBC since many of its services have been offered without charge to non-member schools and educators and officials generally.

. . . NAABIBC . . .

The NAABIBC came into being in 1944 to provide a point of fellowship and cooperation for Bible Institute and Bible College leaders. It provides helpful stimulus and leadership to Bible School faculties and administrators. Regional Conferences for faculties and staffs are held in centers across the country under NAABIBC leadership.

The North American Association also provides a Summer Institute for faculty members, where work may be secured in a college on a graduate level. During Institute sessions a careful study is made of the history of Christian Higher Education and of a working philosophy of education in the Bible Institute and Bible College field.

To answer questions raised, the North American Association states clearly that a Bible Institute is not a college nor does it seek to compete with a liberal arts college. At their inception, Bible Institutes represented a spiritual grass roots movement to provide training centers true to the Word of God. These developed independently, but a medium for needed cooperation is now provided by the NAABIBC.

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tion. The large majority of its members are teachers in seminaries, Bible institutes, and Christian colleges and are thus in a position to influence the orthodox Christian students of the future.

The Society serves as "a medium for the oral exchange and written expression of thought and research in the general field of the theological disciplines as centered in the Scripture." Its members believe that the Bible is capable of scholarly exposition and defense and that it has the only truly relevant message for the distress of our times. The Society exists not only to expose the fallacies of unbelief, but also to encourage a reverent and thorough study of the Bible and related subjects.

Primary in the program of ETS is the annual meeting held during the Christmas holidays at which papers are read by various members expressing their views and reporting their research. Criticisms and suggestions are offered by the others present.

The Society has set up an affiliate of Student Associates to stimulate undergraduate interest, and also encourages liaison with the American Scientific Affiliation.

* * * *

Editorial

(Continued from page 7)

liberalism makes its inroads on the thinking of our coming leaders with sometimes tragic results. And when we stop to think that there is no full-scale university in America that by any stretch of the imagination could be called evangelical Christian, the inadequacy of our educational situation is appalling.

Evangelical education has accomplished the "impossible" in the comparatively short span of its Twentieth Century revival. Its future is rich with promise provided our faith, our courage and our perseverance are as great as our fathers' and we keep moving onward and upward.

In the words of Dr. Frank E. Gaebelein in *Christian Education in a Democracy* (Oxford University Press): "While our call to education is a call back to the Bible and Christ, it is at the same time a summons to go forward with Him. In Him is the life more abundant, the highest goal in education. His greatest victories are yet to come. He is the Lord of the future as well as of the past. For He alone can declare, "I am he that liveth and was dead; and behold I am alive forevermore."

* * * *

Capitol Report

(Continued from page 8)

The Secretary of State, returning from the NATO meeting on May 7 said that "it is generally agreed that the time has come to further develop the unity of the Atlantic Community, particularly in the non-military political fields. No time is to be lost in realizing this enlarged goal for NATO."

Then Mr. Dulles concluded his remarks with the following statement: "There was general confidence that the Atlantic Community will meet the demands for its own political evolution, and thus meet the challenge of our times."

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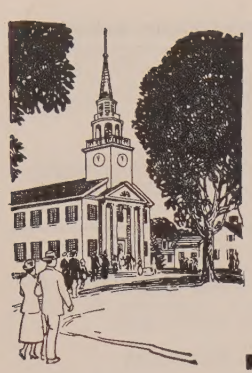

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* BETHANY BIBLE COLLEGE, Santa Cruz, Assemblies of God, Bible College.
* LIFE BIBLE COLLEGE, Los Angeles, Four Square Gospel, Bible College.
LOS ANGELES PACIFIC COLLEGE, Los Angeles, Free Methodist, Junior College, High School.
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UPLAND COLLEGE, Upland, Brethren in Christ, Liberal Arts, High School.

FLORIDA

SOUTHEASTERN BIBLE INSTITUTE, Lakeland, Assemblies of God, Bible Institute.
* ST. PETERSBURG BIBLE INSTITUTE, St. Petersburg, Open Bible, Bible Institute.

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* ATLANTA BIBLE INSTITUTE, Atlanta, Independent, Bible Institute.
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JOHN WESLEY SEMINARY FOUNDATION, Wilmore, Free Methodist, Theological.
* KENTUCKY MOUNTAIN BIBLE INSTITUTE, Lawson, Bible Institute, High School.
PENIEL BIBLE INSTITUTE, Stanton, Assemblies of God, Bible Institute.

MASSACHUSETTS

GORDON COLLEGE OF THEOLOGY AND MISSIONS, Boston, Independent, Theological, Liberal Arts.
* NEW ENGLAND SCHOOL OF THEOLOGY, Brookline, Advent Christian, Bible College.
* NEW ENGLAND BIBLE INSTITUTE, Framingham, Assemblies of God, Bible Institute.

MICHIGAN

OWOSSO BIBLE COLLEGE, Owosso, Pilgrim Holiness, Bible College.
SPRING ARBOR JUNIOR COLLEGE, Spring Arbor, Free Methodist, Junior College, High School.

MINNESOTA

NORTH CENTRAL BIBLE INSTITUTE, Minneapolis, Assemblies of God, Bible Institute.
* NORTHWESTERN SCHOOLS, Minneapolis, Interdenominational, Liberal Arts, Theological, Bible Institute.

MISSOURI

* CENTRAL BIBLE INSTITUTE, Springfield, Assemblies of God, Bible Institute.
EVANGEL COLLEGE, Springfield, Assemblies of God, Liberal Arts.

MONTANA

MONTANA INSTITUTE OF BIBLE, Billings, Interdenominational, Bible Institute.

NEBRASKA

* GRACE BIBLE INSTITUTE, Omaha, Mennonite, Bible College.

NEW YORK

ELIM BIBLE INSTITUTE, Lima, EMA, Bible Institute.
HOUGHTON COLLEGE, Houghton, Wesleyan Methodist, Liberal Arts.
ROBERTS WESLEYAN COLLEGE, North Chili, Free Methodist, Liberal Arts, High School.

NORTH CAROLINA

PILGRIM BIBLE COLLEGE, Kernersville, Pilgrim Holiness, Bible Institute.

NORTH DAKOTA

NORTHWEST BIBLE AND MUSIC ACADEMY, Minot, Church of God (C), Bible Institute.

OHIO

* CLEVELAND BIBLE COLLEGE, Cleveland, Friends, Bible College.
DAYTON BIBLE INSTITUTE, Dayton, Open Bible, Bible Institute.
GOD'S BIBLE SCHOOL, Cincinnati, Interdenominational, Liberal Arts, Theological, Bible Institute, High School.
CIRCLEVILLE BIBLE COLLEGE, Circleville, Church of Christ in Christian Union, Bible College.

OKLAHOMA

SOUTHWESTERN PENTECOSTAL HOLINESS COLLEGE, Oklahoma City Pentecostal Holiness, Junior College, Bible Institute.

OREGON

* BIBLE STANDARD TRAINING INSTITUTE, Eugene, Open Bible, Bible Institute.
CASCADE COLLEGE, Portland, Interdenominational, Liberal Arts.
CANYONVILLE BIBE ACADEMY, Canyonville, Assemblies of God, High School.
GEORGE FOX COLLEGE, Newberg, Friends, Liberal Arts.
* MULTNOMAH SCHOOL OF THE BIBLE, Portland, Interdenominational, Bible Institute.
POWELLHURST COLLEGE AND BIBLE INSTITUTE, Portland, Interdenominational, Junior College, Bible Institute.
SALEM COLLEGE AND ACADEMY, Salem, Independent, Junior College.
WESTERN CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY, Portland, Baptist, Theological.
WESTERN EVANGELICAL SEMINARY, Portland, Interdenominational, Theological.

PENNSYLVANIA

* ALLENTOWN BIBLE INSTITUTE, Allentown, Pilgrim Holiness, High School, Theological.
EASTERN BIBLE INSTITUTE, Green Lane, Assemblies of God, Bible Institute.
GENEVA COLLEGE, Beaver Falls, Reformed Presbyterian, Liberal Arts.
MESSIAH COLLEGE, Grantham, Brethren in Christ, Bible College, Liberal Arts.
REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, Pittsburgh, Reformed Presbyterian, Theological.

RHODE ISLAND

* PROVIDENCE-BARRINGTON COLLEGE, Providence, Interdenominational, Bible College.

SOUTH CAROLINA

* COLUMBIA BIBLE COLLEGE, Columbia, Interdenominational, Bible College.
WESLEYAN METHODIST COLLEGE, Central Wesleyan Methodist, Junior College, Bible Institute.

SOUTH DAKOTA

WESSINGTON SPRINGS COLLEGE, Wessington Springs, Free Methodist, Junior College.

TENNESSEE

FREE WILL BAPTIST COLLEGE, Nashville, Free Will Baptist, Bible College.
* LEE COLLEGE, Cleveland, Church of God (C), High School, Bible Institute, Junior College.
* TENNESSEE TEMPLE BIBLE SCHOOL, Chattanooga, Baptist, Liberal Arts, Bible College, Theological.

TEXAS

INTERNATIONAL BIBLE COLLEGE, San Antonio, Interdenominational, Bible College.
* SOUTHWESTERN BIBLE INSTITUTE, Waxahachie, Assemblies of God, High School, Junior College, Bible College, Bible Institute.

WASHINGTON

NORTHWEST BIBLE COLLEGE, Seattle, Assemblies of God, Bible College.
SEATTLE-PACIFIC COLLEGE, Seattle, Free Methodist, Liberal Arts.

WEST VIRGINIA

* WEST VIRGINIA BIBLE COLLEGE, Fairmont, Interdenominational, Bible College.

CANADA

EMMANUEL BIBLE SCHOOL, Kitchener, Ontario, United Mission Church, Bible College.
INTERNATIONAL BIBLE COLLEGE, Estevan, Saskatchewan, Church of God (C), Bible Institute.
LORNE PARK COLLEGE, Port Credit, Ontario, Free Methodist, Junior College, Bible Institute.
MOOSE JAW BIBLE COLLEGE, Moose Jaw, Saskatchewan, Free Methodist, Bible Institute.
WINNIPEG BIBLE COLLEGE, Winnipeg, Manitoba, Mennonite Brethren, Bible College.

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